6: Tomasic E-4 (1947-1948) 1953 RF1 Great Russia RF1

There will be no place to run and hide oneself; it will be woe and pain without comfort, particularly for the repenting sinners. They will see the anger of God, full of rage and wrath, bearing the woe of revenge.[20]

Also the folk religious poetry began to emphasize the gloomy aspects of *post-mortem* life, especially that of the *Strashny Sud*— The Terrible Judgment. It was perhaps in such conditions that Destiny, together with the Truth, became dissociated from the idea of a supreme Justice that reigned everywhere and came to be looked upon as being subject to the caprice of arbitrary and uncontrollable forces that now dominated the Universe.

Such circumstances might have meant quick disintegration of this society, not unlike the rapid dissolution of the Turco-Mongol empires, had it not been for agents that favored the stabilization and the perpetuation of this social system in spite of its internal weaknesses. One of the most important instruments in this process of social consolidation was the Byzantine Church.

5
THE BYZANTINE CHURCH AND MUSCOVITE MILITARY THEOCRACY

I

FOLLOWING the traditions established by the Roman Caesars, the Emperor of Byzantium (Basileus) was looked upon as the supreme war-lord, the sole legislator, and the chief justice, as well as the universal ruler. Therefore, the Church, which was subjected to the absolute and autocratic will of the Emperor, developed a religious ideology in accordance with the dominant political philosophy and practices of the Empire.

The Emperor assumed the duty of defending the Church, combating heresy, and spreading Orthodox faith throughout all the globe. In return, God had promised him universal dominion

[1] [cf. vol. II, pp. 52-55--Analyst]